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SEX & LIFE

THOMAS
WALTON
GALLOWAY

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ANNEX

SEX AND LIFE

SEX AND LIFE

A Message to Undergraduate Men

THOMAS WALTON GALLOWAY, PH.D.; LITT.D.
Author of "Biology of Sex" and "Reproduction"

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DEDICATED

TO

MY MOTHER, MY SISTER

MY WIFE, AND MY DAUGHTER

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INTRODUCTION

The sex instinct is the most powerful and most pervasive human instinct. It touches life in every aspect. On the one hand its strands reach up into the finest structure of the human soul, with capacity to enrich life and give it power; on the other hand its roots lie deep in primitive soil, with capacity to degrade life below the level of the brutes. What contribution it makes to life depends on the way it is educated and used.

Up to recent years we have had an almost entirely desexed educational system. In the training of the home and in the education of the schools, colleges, and church the subject has been studiously avoided. Worse still, parents and teachers have, by their own attitude, enveloped the subject in an atmosphere of secrecy and shame which has served to stimulate precociously a natural and insistent sex curiosity on the part of children and young people, and driven them to unwholesome sources for their information. Careful studies show that the prevailing social problems of sex have their source in precocious stimulation of sex interest, distorted knowledge and sensualized minds, far more than in inherent pressure of sex impulses.

The dawn of a new day in which the sex instinct is to be given wise direction and discipline through education seems now to be well advanced. While other factors are important, we are coming to appreciate that correct education is the most vital factor in arriving at a real solution of the problems of sex in society.

The United States Government appreciated this fact in its splendid and successful attack on the problem as it related to the Army. It took drastic steps to make the environment wholesome by repressing prostitution in every form. It provided an abundance of clean recreational activities to direct leisure into right channels. But it did more: it put into operation the most comprehensive program of education in matters of sex that has ever been known. Without it we could never have produced the cleanest army the world has ever seen.

There exists yet a good deal of uncertainty as to what the character of sensible sex education should be. There are those who place paramount emphasis on the nature and the serious consequences of the venereal diseases. These diseases are a very serious menace to society and these facts must be known. But to approach the teaching of sex exclusively from this angle and to leave the subject in the atmosphere of the venereal clinic is most unfortunate. It is depressing and misleading. It

tends to leave the impression that the abnormal is the meaning of sex in human life. It fails to inspire.

There are others who lay greater stress on teaching the normal physical facts of sex, namely, the anatomy, biology, physiology, and hygiene of sex. This is a long step in the right direction. It is, however, not enough. We must not only give correct information, but we must furnish adequate motive for self-mastery and right conduct. Correct knowledge is necessary for intelligent action, but it is ideals that create atmosphere and inspire to purpose and action. What is first of all necessary is so to interpret the meaning of sex in life and in society as to bring out its big, positive values in character, in happiness, in power, and in social worth. Love is the great dynamic of life, and love has grown out of sex and is intimately bound up with it. A man's sex life is not merely a matter of the individual. It is a matter of his most significant relationships—friendship, love, parenthood, brotherhood. These are relationships of affection. The character and the atmosphere of a man's sex life determine more than anything else the quality of these relationships. The purpose of sex education must be not merely to avoid evil consequences, but to make the sex instinct contribute its best in the attainment of the richest and fullest life in all human relationships.

Dr. Galloway's treatise is admirably in line with this larger purpose of sex education. He has interpreted sex in its spiritual as well as its physical values; he has set forth in clear and simple fashion the practical knowledge which every young man should have for a healthy and correct sexual life; he has shown forcefully the consequences of the misuse of sex; he has pointed out appealingly the significant social bearings of the whole question; and he has permeated his teaching with a splendid and inspiring idealism. Dr. Galloway has made a real contribution to our best literature on the subject.

M. J. Exner, M.D.

LECTURE I

THE NATURE OF SEX

May I have the pleasure, in the pages that are to come, of introducing you to yourself? May I try to prove to you that you are in the very midst of the most splendid period of your own development?

I am not thinking of the great opportunities that belong to you as a high school or college man; though this itself is something for which you may well be grateful. I am speaking rather of your more vital privilege of being a normal, developing man at all.

The only difference between ourselves and our sisters or mothers is our sex. At the present moment your sex is rapidly molding your whole life. It has already given you your manly physical qualities. It will continue to develop your bodily strength and vigor. It is now stamping itself on your mental and temperamental nature. It—your sex—is coloring and will largely determine your social, esthetic, moral, and idealistic powers and points of view. Possibly you have thought of all these things as settled for you in some fatalistic way by mysterious and supernatural forces. As a matter of fact, your

sex is very largely responsible for the form they take.

If you were to undertake to picture to yourself the desires of your heart, the great purposes and ambitions of your life, they would almost certainly include something like this: "I would have a well-proportioned, muscular, athletic body, with all the manly strength that belongs to such a body; I must have the mental qualities, the courage, the initiative, the vigor, the keenness, the resolution that great men have, to match this body; I want the ability to be attractive to the young women whom I meet, and to move with them easily in equal and complementary social life; I want to win and protect and cherish, when the time comes, the finest and most appealing girl I can find, and continue to develop the traits of person that will hold her devotion; I want a home which shall be my own, with children who shall carry on the best that their mother and I can give them of human qualities; I propose to have the best masculine attitude of protection and fairness and chivalry to all women as such, just because of my appreciation of what my mother is and because these are the inherent marks of the gentleman; I want to develop such a sense of beauty as will enable me to enjoy the appeals of art, literature, human associations, and the idealisms that make for happiness, democracy, and jus-

tice; and, finally, I propose to be a positive factor in successfully undertaking and carrying through difficult and important tasks which tax my own manhood, heroism, and idealism to the very limit."

These are some of the things we men, if we are normal, lay out for ourselves. We may fail to reach some of them. But at this time of your life these ambitions mark the right-minded young man. They show, too, the possibilities of the human race. You do not have these desires now in a haphazard way or merely because you are eighteen or twenty years old. They depend upon two great things: on your own sex development, and on the mother and father whose character and devotion have given you a home. Within yourself, your sex is literally making you. It is directly developing in you these ambitions and is giving you both the physical and the spiritual powers by which you can realize them. Outside yourself, the clean and devoted home life of your father and mother has been the largest single factor thus far in your development. Probably it will always be the largest. This home life is an expression—the best possible—of their sex. You will not forget this as you plan to make a home of your own.

Your sex is not merely a quality of you, like the color of your hair or the shape of your nose. On the contrary, it is an active cause of you. Very early in your pre-natal life certain germ cells were

put aside, or *segregated,* from those cells that were making your body. These early germ cells do two inconceivably important things: first, they give rise in time to all the sex cells by which we humans reproduce our kind; and, second, they influence in most profound ways by their presence the body, male or female, which is carrying them. You have the male qualities of body, of which you are justly proud, because of the presence and activity of these cells; you have your male cast of mind and temperament because of them; your desires—not merely the bodily sex passion, but all those that make you different from women—have arisen through the presence of these cells. No less the powers and ambitions which are genuinely manly have come to you because male cells, rather than female cells, are housed in your body.

It is my hope in these four brief lectures to illustrate some of these points more fully, to show you what a remarkable thing our sex is, to suggest the points at which it stimulates individual and social life, and to inquire how we may reap the greatest value and satisfaction and inspiration from its possession and use, and may avoid disasters which come from the perversion of these great possibilities.

The Greatest Influence in Life

Let us examine in some detail the part sex plays

in human life. As you read these words what ideas arise in your mind with the term sex? Does it suggest something shameful and vulgar? Does it stand for temptation, indulgence, impurity, disease, and the like? It may. If so, it only proves that your view is incomplete and narrow. It is unfortunately true that most of our early ideas of sex come to us in vulgar ways from boys a little older than ourselves or from degenerate men. This is not only unfortunate. It is wholly unfair that society should not see to it that the fine and positive facts of sex should reach us at first. Indeed, it is quite as much that you may resolve to see to it that your own younger brothers and your sons, when you have sons, shall appreciate sex at its true value, as for your own sake, that I am pointing out these facts. These vulgarities are only the perverse and abnormal aspects of sex—the abuses of it. The real thing is always more vital and important than any abuse of it can be. So it is in this case. Probably no single feature in the life of human beings has so much influence upon our thought, our conduct, and our social relations as reproduction and sex. For the next fifteen or twenty years your own individual life is more and more to be gripped and guided by the powerful sex impulses within you. If you are normal you have entered, because of your sex, upon the most superb and yet most critical

period of your personal development. It ought to be a call to the best that is in you. The happiness and welfare of yourself and all those you love are concerned.

But for sex and sexual reproduction there would be no males and females, no boys and girls, no men and women, no lovers, no courtship, marriage, husband and wife, home, or love of mates; no father and mother, sons and daughters, brothers and sisters; no love and care of mothers and fathers for children, or of children for parents. These things have grown directly out of sex. The terms are all sex terms. Stop and think what these relations already mean to you. From this time on their meaning ought to increase for you.

One can easily see that it is about such relations and ideas as these that all our finest, most human sympathies and devotions have arisen. Not one of us would care to live the selfish, unsocial life that would be left, if all the realities I have named were destroyed. We would not even read a novel in which none of these appear. Indeed, without them human society could have no organization such as we have at present; for the home is the very basis of society, and sex is at the foundation of the home.

It is conceivable that animals as intelligent as we are could have some sort of industrial and economic

and social organization if these sex facts did not exist; but it would be vitally different from what we know now. It would be merely material and selfish. Of what meaning, for example, would wealth be if there were no wife, mother, sister, sweetheart, child, or home to share its benefits? Furthermore, as we shall see later, not alone our social instincts, but our sense of beauty, our humanity, our poetry and art, our moralities, our religious nature itself are all profoundly influenced and developed by sex. Sex has made possible the spiritual and social phases of life. One may fairly say, then, that all which is really most worth while in our human life, both individually and socially, is either the direct outcome of sex itself or has been given its finest and best meaning because of sex.

It is a perfectly normal and sane desire to secure from our sex nature and sex relations the fullest possible inspiration and returns in happiness both for self and society. We should make the most of them. They are intended to enrich life. To this end there is nothing we humans so much need as a sane understanding and appreciation of the real qualities and meaning of sex in our lives and of the contribution it may make to our development and our happiness.

This series of studies seeks to bring to young men

an answer to the question: How can we use our sex in such a way as to get the greatest gain from it?

The Need of Knowledge and the Way to Get It

For a proper use of sex, young people need much more and much better knowledge than they usually get. Sex is too vital and too complex in its influence upon the whole of life for us to be able to get its real contribution to us in a haphazard way and if we are ignorant of its significance. Young people need for their guidance, and have a perfect right to demand, all the essential facts about their sex life. At each of the various stages of his own sex development every young person should receive such information and help as may be necessary to preserve health, to develop right thinking, and to guide the ideals and conduct of that period. This is necessary in order that our sex growth and happiness may go on and increase normally to the very end of life, and may not lead us into behavior and habits which are sure to destroy the very happiness they seek.

There are just three ways to get our knowledge: by individual experience, by observing the experience of others, and by teaching or instruction. No doubt experience is the surest and most convincing possible teacher. The whole meaning and purpose of education is, however, to *save experience.* It

tries to bring the great discoveries of the race to the young in such a way that they shall be willing to assimilate and profit by such knowledge without having to go through all the disasters the race has suffered in getting the experiences. Experience is the most expensive possible teacher both in time and personality.

The theory that a young man should "sow his wild oats," whether in respect to drink or sex or any other form of dissipation, is merely this: "Such uncontrolled self-indulgence seems alluring, but it always brings more sorrow and distress than it does satisfaction to any one who has in him anything more than the lower animal qualities. By experience those young people who are really worth anything will find this out, and through the knowledge gained by experience they will ultimately have the strength of personality and the sanity to break up these bad inclinations, to blot out these experiences, and to correct these habits." This may often be partly true, though this is not the usual outcome of uncontrolled life. That it may occur at all, however, is a tribute to our human nature and powers. But this is very expensive both in time, in character, and in human welfare. Many who might have been fine human beings if well guided, fail entirely to regain their lost control, and thus completely wreck their possibilities. Those who do regain mastery are

permanently seared and scarred and limited in their whole inner and higher nature by their hard experiences. There is no possibility of miraculous or complete undoing of the results of wrong experience. We have vainly imagined religion to furnish such an escape. It cannot. We must pay the penalty of wrong actions in the mental and spiritual life just as inevitably as in the physical. Nature does have curing and regenerating power, but we never completely make up for our wrong responses. We always suffer. We always despise ourselves and the ugliness of our misdeeds. The higher and better we grow the more true this is.

Furthermore, individual life is too short for each of us to rediscover for himself all the right and wrong paths which the race has found. With such a program no progress would be possible to the race. It is possible to progress in our evolution only because, and to the extent that, the race can put its experience into teachings, and make these so convincing that you and I are willing to forego hurtful conduct. Thus we have both time and character for real upward progress.

The Great Individualistic or *Self-Building Functions*

The common functions of your body about which you have studied in physiology are for the purpose

of upbuilding and preserving yourself. By means of your digestive activities, by exercise, and by breathing, you take in food, build up the tissues with it, and develop the energy of body and mind that constitutes your life. Similarly, your senses bring to you knowledge of the outside world. Through the powers of your nervous system you are able, by means of this knowledge, to build up your inner mental life in much the same way that your physical body is builded by nutrition and exercise. All these and other powers lead to growth, to self-building, to individual development. In a word, they furnish the income of personality. They are necessary to your success as an individual. Since their results minister to the building up of the self, these powers are purely self-serving and individualistic powers. These selfish functions underlie all else. But for them there could never be anything better. By the selfish taking in of food, by exercise, by growth and development, perfect and mature individuals are produced. It is a great sign of the true meaning of our universe, however, that selfishly built individuals should be capable of something finer than selfishness. Let us see about this.

Reproduction: Its Nature and Its Relation to the Preceding

If, however, the above were all, life would have

been very limited. An individual cannot live forever. It cannot go on growing indefinitely. Instead of this, when a certain growth has taken place a new and strange process begins, involving a complete change in behavior. The individual, whether high or low, simple or complex, splits off a portion of itself, so selfishly built, to make a new and young individual. This is reproduction. It is just the opposite of the former process. That was growth; this is division. That was selfish; this is unselfish. This new offspring is always formed at the expense of the old individual. It means sacrifice. It makes more individuals of the same kind, who will carry on the life. Furthermore, these new individuals are young. They are not as old as the parent of which they were a part. This looks to the good of the species. If the individual does not produce a new one, it finally grows old and dies and ends its life as selfishly as it lived it. Organisms can escape death only by this unselfish act of reproduction. If they do reproduce, their escape is complete. This is the most marvelous and far-reaching fact in life.

In the lower organisms, such as bacteria and one-celled animals, the mature organism reproduces by simply dividing into two equal, half-sized young organisms. The process is quite simple. The mother organism is completely lost in producing two

daughter plants simultaneously. In yeast cells the mother cell often sends out from itself a small bud which gradually grows up to full size. The same result is reached as in simple division.

In higher plants and animals the manner of division in reproducing is much more complex, but it is still division. The parent body, instead of dividing into two halves and completely destroying itself thereby, separates from itself one or more simple cells. These cells have in themselves qualities similar to those of the parent, even though they may be very small. For example, in the case of the whale or the man, one microscopic cell may carry the qualities of the species. This act of producing by means of a few small single cells is not so keen a sacrifice as the complete division of the simple organism, but it is sacrifice none the less. It is just a more economic and apparently a better way of doing the same thing.

Sex and Its Meaning in Relation to Reproduction

There is nothing of sex in the simple budding or division of the lowest plants and animals. But one of the most remarkable things about the higher plants and animals, which reproduce through a single cell, is this: ordinarily this single cell which the parent produces and sets free cannot develop if left to itself. It must unite or *mate* with another

cell of the same species of plant or animal. There is great variety in the way in which this mating takes place. Sometimes, as in certain lowly plants, these uniting cells are much alike in appearance. More frequently they are very different. When different, one of them is a large, well-nourished, and sluggish cell, and is called an *egg;* the other is much smaller and very active and is called a *sperm* cell. The egg is spoken of as a female cell and the sperm as a male cell. This difference in these reproductive cells is a matter of sex, and is the most fundamental fact of sex. This is its real starting point.

In many lower animals and plants the same parent may produce both eggs and sperm. That is to say, the parent is at once male and female. This is true of the earthworms, of snails, and of many plants. Usually, however, in any species the parents of the eggs (females) are quite different in appearance and in nature from the parents of the sperm (males).

The union of egg and sperm cells is known as *conjugation* or *fertilization.* What, then, is the relation of sex to reproduction? Reproduction is division, the separation of cells—offspring—from a parent. Sex is a device to unite two of these offspring into one. Fertilization is just the opposite of reproduction. It is a union of two offspring. Where there were two different kinds of offspring-

cells before fertilization, there is only one after fertilization. But this united *one* can do what neither of the single offspring alone could have done. It can develop into a perfect member of its species.

Our ordinary bodily activities and functions, then, only build up and conserve the individual. This is a great thing. But this alone would not build up a race of organisms. Reproduction, on the other hand, is an individual sacrifice, by which new individuals are produced for the good of the species. Sex, by combining two of these offspring, furnishes *a better offspring,* and thus makes reproduction more successful than it would otherwise be. Reproduction and sex, while individual qualities, help the species. They are really social functions and powers rather than individual ones. Sex thus makes for progress among organisms.

The Structure, Functions, and Impulses of Sex

Inasmuch as the union of the sperm cell with the egg is the essential feature of sex, the problem of the male and female parent is to bring together these cells so that fertilization may take place. As we have seen, the uniting cells in the lower organisms may be alike and the parents which produce them are alike. Higher up, the cells become different (male and female) but may be produced by the

same parent. This parent may come to have special male organs, *testes,* which produce the sperm cells, and special female organs, *ovaries,* from which the eggs are produced. Earthworms are like this. Highest of all, as in man and most of the animals, the two kinds of parents are quite different. The male parent has only testes and produces sperm, and the female has only ovaries and produces eggs. They come to differ in many things—as general structure, color, organs, instincts, and habits.

Now the great problem in all this matter of fertilization is to get the sperm and eggs together, so that they may unite. As we study plants and animals we find almost every conceivable device for doing this. Sometimes the sex cells merely escape into the water and come together by chance, without any help at all from the parents. Usually the female cell exerts some sort of attraction for the male cell and the latter responds by seeking out and moving toward the egg and uniting with it. This could happen successfully with such small cells only when they are close together.

In all the higher animals, however, the parents do not leave the cells alone, but have special impulses, instincts, and organs that aid in bringing the two kinds of cells together. The essential task is still exactly the same—bringing the two cells into union; but the solution is much surer. If the

parents can recognize each other; if they have mutual sex attractions that bring them together, particularly when eggs and sperm are ripe; and if they have special organs enabling the sex cells to come together, it is clear that fertilization will be much more certain than when the cells have no such aid from the parents.

In many animals the males and females differ considerably, not merely in their sex organs but in many other bodily characters and in their temperament, instincts, and the like. The instincts and organs of the female are related to the task of producing and caring for the eggs; those of the male to the task of producing sperm cells and bringing them to the eggs.

In fishes and frogs the female lays the eggs in the water, but there is frequently such attraction between the male and female at the breeding season that they remain close together. The male is thus stimulated to free the sperm in the water near the eggs. This makes fertilization surer than if no attraction existed between the parents. In reptiles, birds, and mammals fertilization takes place inside the body of the mother. That is to say, the male has instincts that make him seek out the female before she lays her eggs. The female has qualities that enable her to attract the male and even make her actively seek him. The male has special organs

for introducing the sperm into equally special female organs. From here the sperm pass by their own motion to the point in the body where the eggs are, and thus fertilization takes place. Both males and females have wonderful mating instincts, never found except where sex is.

It is easy to see that these mutual attractions, impulses, and instincts that drive the male and female parents together for mating must be very powerful and exact, in order to insure that the males and females of the species shall always perform these acts so necessary to the continuance of the species. Indeed, the attractions of the sexes for each other at the breeding season are among the most remarkable and powerful in all of life. In lower animals they are reflex and instinctive. The desires and passions of each sex for the other become very strong, and the satisfactions and pleasure of the act of mating are apparently among the keenest and most intense which animals experience. They are probably even more intensely satisfying than eating when hungry. A very rich emotional life grows up about sex, even in animals much below men. Usually the female has these impulses and attractions for more limited periods than the male. His may be much more continuous and are usually rather more strong.

The value and use of these differences between

males and females—these structures, impulses, appetites, and passions—are to make certain the bringing together of eggs and sperm. They do not exist for themselves alone, nor for the mere satisfaction they give. They are a natural and effective means of keeping this unselfish process of reproduction going.

I hope I have been able to make you see the interesting situation. We have found that the coming of sex—the union of the two cells—has meant much to organisms. It has given each individual mixed blood from two strains. This has proved good, both for the individual and for the species. But there is much more than this. The increasing attractions of mates have brought mutual recognition and a sense of satisfaction and of beauty. Indeed, they have brought beauty itself. You have noticed the beauty of form, color, song, and of devotion in birds and other of the higher animals. Devotion is a response to beauty. These various sorts of beauty are largely the outcome of sex and an expression of it. This higher manner of reproduction also increases the sacrifices and the care which parents give to their offspring. This, too, makes for the success of the species, in that it helps the offspring to win out. But most of all, the sympathy and love of mates and the increased care and devotion of parents for offspring make continually better and

better parents. Sex is thus lifting animals from a plane of mere physical success into the possession of the most admirable qualities that we know about. Can it be sound that a force, a condition which bears such wonderful fruits of beauty, love, sacrifice, devotion, and success shall be considered common or vulgar? Men, be assured that sex is the most splendid and uplifting thing that has ever come to us.

The Human Bearing of All This

So far as we can see, we are just like the animals mentioned above in all the essential facts of sex structure, function, impulses, attractions, and satisfactions. Indeed, we believe we derived these qualities exactly as the other animals did, in the remarkable history of our human evolution.

The essential thing we should gain from this fact is to realize that all of these sex qualities in us are perfectly natural, clean, fine, and useful to us and the race; that they may contribute to our own individual development, as they have to that of the race; and that there is nothing about sex itself nor its impulses which is vulgar or wrong or shameful.

True, as we shall see later, the fact that we are conscious and can remember and reason out the values and meanings of it all makes it possible for us to rise much above the animals in appreciation and use of the functions. Similarly, we may sink

much below the brutes in the use of them. But surely this is ground not for shame and abuse of them, but for wiser and more human control and profit from them. Of course, it is because of the abuse of sex that the whole subject has been shunned among decent people until recently. We are coming more and more to feel, however, that the natural, fine, beautiful things about sex are the normal ones and that ignorance of these will not help us solve the sex problem of society. Sex in human beings has, then, all the great value that it has in animals. It makes the most successful kind of reproduction. It makes more perfect offspring. It gives them better protection. It makes them more social. It thus exalts the species. But even more: it causes in us the development to its highest form of the sympathy of mates for one another; of love of parents for children; of constancy and devotion; of the beautiful and affectionate relations which we associate with courtship, marriage, parenthood, and home. These things, men, are the essence of sex.

Is it not the wise and sane thing, then, for us humans to try to find and follow such knowledge and appreciation of our sex nature as will enable us to get from it the very best and highest contribution which it can make to our individual character and to the progress and quality of the race? We study

and use all this knowledge successfully to breed horses, cattle, and poultry. Is it not as much to our interest to improve the human species and bring the greatest growth and happiness to the individuals who compose it?

Please realize that this is in no sense a sermon. It is merely an analysis of the biology of sex as applied to humans.

LECTURE II

SEX AND DEVELOPMENT

The Outstanding Facts of Sex Development in Men

As we have seen, the sex qualities are even more strongly developed in man than in other animals. We have just the same male and female organs that the cow or dog has. We have the same general differences between the sexes. We have all the sexual desires, instincts, appetites, and passions which the other animals have, and their purpose is the same. Furthermore, we have imagination, memory, and other forms of consciousness that enable us to realize these desires and dwell upon them in thought. Because of this, sex has more influence upon life and conduct with us than with any other animal. The attractions between the sexes are thus even more complex and compelling in man than elsewhere. Love drives us more powerfully because we have become human.

We are disposed to think that these bodily and mental sex qualities and the differences between men and women are just created so. This is not true. They grow in a most remarkable but natural

way. Each human being starts life as the union of an egg cell and a sperm cell in the body of his mother. The following is a picture of your own early life. When these two cells unite it is probably already predetermined within the united cell whether the resulting individual, when mature, will produce eggs or sperm. This beginning of sex we inherit. The quality does not show in any surface way, but it is there none the less. As this fertilized egg divides again and again, it produces two very different kinds of descendant cells: first, the *primary sex cells* from which the future eggs or sperm are developed, and, second, the *body cells* which become differentiated into bone and muscle, skin and brain. It makes all the difference in the world whether these primary sex cells are of the egg-producing kind or of the sperm-producing kind. For upon this fact depends whether the body will be that of a boy or a girl. The body does not determine the kind of sex cells; the sex cells determine the kind of body. The primary sex cells influence profoundly the behavior of the cells of the body in which they are developing. For a considerable time nobody can tell which sex the body will be. But long before birth differences begin to show, and then all through life these differences increase. If it is eggs which are developing within the body, their influence makes the body a female body. If sperm are de-

veloping within, they influence the growth of the body so that it takes on male characteristics. If these developing sex cells are removed from an animal body early enough in life, letting the body go on developing without them—as it will—it does not become either a true male or a female body, but a kind of neutral one. In other words, our body is not made male or female outright and, because of this, produces sperm or eggs; but it is the particular influence of the male (sperm) or female (egg) sex cells on the inside that makes the individual body grow to be male or female. This is as true of the special mental and social characteristics of men and women as it is of the bodily characteristics. Internal sex qualities, then, are the determining influence in producing the peculiar male and female qualities of men and women, both of body and of mind.

The Nature and Meaning of Adolescence

Even before a child is born these internal sex cells have influenced the body, so that boys are different from girls. Boys are on the average a little taller and heavier at birth than girls, and the special sexual organs are of course differentiated by that time. Boys grow a little more rapidly than girls until nine or ten years of age; after that till about fifteen years old girls grow a little more rapidly.

Somewhere about eleven to thirteen years of age the sex glands begin more actively to secrete into the blood certain substances which are carried over the body and produce profound changes in the whole organism. The differences between boys and girls become greater and more intimate from this time on. In a boy at this period the external sex organs become larger; hair develops in the armpits and about the sex organs; his shoulders broaden; the voice-box enlarges and his voice changes to a deeper, heavier tone; his muscles develop in size and firmness; he finally grows faster again than the girl, though she matures more rapidly. His mental qualities and his disposition, his impulses, his likes and dislikes change quite as much as his body. All of this is happening because of these internal male secretions that have all along been influencing his growth.

This period from about twelve to about twenty-two is called the period of *adolescence*. The high-school and college man is right in the midst of this development. It simply means that the internal sex glands are making normal men and women out of boys and girls. These secretions of the sex organs modify the growth profoundly. If it were not for them, this normal maturing of young men and women would not take place. If they are lost the development is checked. All of us want to de-

velop into normal men. It is important, therefore, that these glands shall not be interrupted in their work by any premature or abnormal usage or abuse.

What Are the Differences between Males and Females?

Adolescence is the period of most rapid growth into sexually mature manhood and womanhood. But men and women differ in marked ways. The most important is that to which we have referred —the deep, hidden one of the kind of sex cells that are developing within the body. The secretions produced in connection with these internal sex organs—testes or ovaries—give rise to all the other differences. There are at least three classes of differences between men and women: first, the differences in general bodily characteristics; second, the differences in the external sex organs; and, third, the differences in impulses, in mental and temperamental features, and in social functions and character.

We are all familiar with the general bodily features. For example, women are smaller and more delicately formed, the muscles are more covered with fatty and connective tissue, the body is more rounded and less uniform. Men are more muscular, more rugged; the body is more uniform in size; the skin is coarser and more hairy.

The distinctive differences in the sex organs are these: In man the testes descend out of the body cavity and hang between the legs in the *scrotum* or bag, while the ovaries of the woman remain in the body cavity. The man also has special storage places for the sperm, and has ducts leading from these to the outside world through the *penis,* which is the external organ by which the sperm is passed into the *vagina.* The latter is the female organ that receives the sperm. On the other hand, the eggs pass from the ovaries of the female into *oviducts* that lead to the *uterus* or *womb.* After intercourse between a male and female the sperm cells ascend from the vagina into the uterus and fertilize the eggs as they come to that organ from the ovaries. After fertilization the developing egg attaches itself to the wall of the uterus, where it is carried for about nine months in humans, until it is ready for birth. If the egg is not fertilized, it passes outward through the vagina and is accordingly lost.

The mental and spiritual differences between males and females are just as real as the bodily ones, although they are rather more difficult to demonstrate. They will be discussed in a later paragraph.

That the differences which we recognize in men and women are due to the secretions, or *hormones,*

of the inner sex glands is shown by experiments. If the testes or ovaries be removed or otherwise injured in very young animals or in human beings, the later development of the body is very different from what it would have been. The special male and female characters either do not arise at all or they appear in very modified and imperfect form. For example, the boy, if castrated, does not change his voice to the male register. It remains high like a girl's. His body does not grow to be so vigorous and his beard does not grow normally. His temperament is less masculine, his ambitions much less heroic and virile. In some species of animals, where the sexes are usually very different, it is practically impossible to distinguish a castrated male from a castrated female. Neither is like the real sexed individuals. They are neuters. They have failed to develop rightly because the sex function has been destroyed. A rooster that has failed to develop his external sex characters, because the testes have been removed, will develop these qualities if testis tissue be grafted into his body and the hormones are thus restored. Thus we see the internal sex secretions actually *produce* the sex characteristics in the body.

The Different Tasks of Males and Females

As suggested above, the males and females of

higher animals do very different work in the joint task of reproduction. When a male reproduces he produces sperm. When a female reproduces she produces eggs. The task of the male is to bring this sperm where it can reach the eggs—which in the higher forms is into the body of the female. The task of the female is to accept the advances of the male at the proper time, to receive the sperm, and to take care of the fertilized egg after fertilization. The male actively seeks. The female receives or refuses. The male has no later organic connection with the young. The mother has. One may say, then, that *fertilization* becomes largely the biological function of the male, and that of the female is better described as *reproduction* and *care of the young*. The male function is more momentary, more keenly satisfying and selfish. The female function involves more of sacrifice, and is of longer duration. This difference is a most vital one in its effects upon the character of the parents.

The Mental and Spiritual Qualities Growing out of Sex

One can easily see that the difference in the biological work which the two sexes must do will call for different impulses, instincts, desires, habits, and attitudes in males and females, in addition to the differences in structure already referred to. The

father in mammals does not have the same opportunity to develop love for offspring that the mother has. His function of seeking and fertilizing, and the keen appetite and satisfaction in the male that accompany the sexual act, drive him to mental states very much more selfish than those which a successful female must have. He tends to become even more imperious, lusty, overbearing, eager, self-gratifying. The female may have keen mating impulses at the time that the eggs are ripe to be fertilized. But her long season of carrying her young and of caring for it after birth brings out in her most striking and powerful self-sacrificing impulses. This is seen in birds and mammals particularly. From these maternal impulses develop all those fine affections and behavior that we prize in mother-love, which is one of the very finest forms of love, certainly in all our human experience. You cannot separate what your own mother has done for you from your estimate of what sex means.

It comes about, therefore, that the nervous, mental, temperamental, and spiritual qualities of men and women differ just as really as their bodily features. While it is not easy to define these differences, we all have a very definite idea of what we mean by feminine or womanly qualities as over against manly and virile. Truly, we humans have modified these original sex conditions as they exist

in the higher animals. It is to the credit of men, that, although not compelled biologically to be as unselfish and considerate in reproduction as women, they have come through love of mates to love and care for their offspring and in some degree to substitute unselfishness for indulgence. If we continue our human evolution, we shall do this more and more. And yet the sexes do not become entirely alike, and we do not want to become alike. We admire feminine qualities in a woman and masculine qualities in a man; but we dislike to find either in the wrong sex.

These very sex-differences, both of body and of mind, serve to attract each sex to the other. These attractions become stronger during the adolescent period and after. They are grounded in the physical sexual states. This is the animal side of it. But we humans have, at our best, developed much beyond this. Springing directly out of the physical elements, and because of them, some of the most beautiful emotions and affections of which human beings are capable arise. The love of young men and women, the devotion of husband and wife, the special love and care of the two parents for their children, the somewhat different love of children for mother and father—everything that goes into the real home spirit is the direct and natural outcome of these mental and spiritual sex characteris-

tics, which in their turn rest back on the purely animal and physical ones.

The Complementary Element in Sex

You must not lose sight of the fact that the sex qualities of men and women are complementary. We are adapted to each other. To be sure, we have our human nature in common, and it is on the basis of this likeness that our lives are built. But aside from this we need each other *because we differ.* We have seen how the male and female sex cells and the bodily organs are biologically fitted and adapted to each other. We have seen the keen attractions and passions that bring together the bodies of males and females for reproduction. These bodily differences both attract and satisfy.

There is an even greater truth of which you must not lose sight. The higher sex qualities are also complementary. The desires, the emotions, the esthetic sensibilities, the appreciations, the enthusiasms, the sympathies, the intellectual processes, the temperamental and other spiritual qualities of men and women are matched and adapted. To fully developed men and women there is even more joy and satisfaction in these higher longings and adjustments than in those of the body.

But perhaps the greatest truth of all is this: *These higher enjoyments of sex are to be bought only by*

the mastery and restraint of the lower. It is somewhat like the use of money. One may rejoice in the mere physical counting and hoarding of riches. The more one does this, however, the less he is able to get joy from spending his money for the purchase of those things which sustain life or minister to humanity or to culture. One cannot be a miser and get the whole value of his money. Similarly, one may riot in the bodily pleasures of sex. The libertine is a shortsighted miser, hoarding satisfaction on the physical plane. But, like the other miser, he is squandering the more vital thing. He is losing the higher possibilities of sex satisfaction. The complete, rounded-out use and joy of sex can come only through foregoing and transmuting the limited bodily satisfactions into the clean, pure, chivalrous sharing of the whole of one's life with the woman worthy of one's choice. The mind and spirit of a fine woman give more joy to a complete man than her body can. Only in the equal and unselfish monogamous marriage can all these enjoyments and inspirations reach their highest point.

Very likely you have already experienced something of this truth yourself. If you have ever been fond of a nice, pure girl, it was not your thought to gratify your bodily sex desires at her expense. You protected her, even in your thoughts, from any-

thing like this. Your greatest joy was not in the thought of her body, though this is attractive. It was rather in her charm of emotion, of manner, of intellect, of temperament, and in your own chivalry in protecting her. It was her quick appreciation and sympathy for you, and the pictures of fine companionship built on these things that claimed your devotion. It is the human quality that makes you prefer the higher enjoyment above the lower. And you are perfectly right. There is more joy and happiness in the higher satisfaction.

Love and Marriage

It is clear from what has been said that sex is the basis of about all the love we humans know—and love has been very truly called "the greatest thing in the world." Love is an individual state of mind and spirit. The purely physical expression of it culminates in sexual intercourse. But in the highly developed human state sexual intercourse becomes much more than a mere physical expression of love. In right marriages it is the starting point for, and a stimulator of, still higher and more unselfish expressions of love and devotion. It increases and makes permanent the spiritual bonds, which arise out of the physical relations and accompany these.

Similarly, sex has as its prime purpose the fertilization of the egg and the building up of the

species. So far as mere biology is concerned this is all that is necessary—that every female should be mated, whenever eggs are ready, with the strongest, most aggressive male available. If we were only animals, this would be all. But our greatest emotional, mental, social, and spiritual development makes it necessary for us to consider more things than this. We have to care for children for a long time after birth. We have developed too much fairness to be willing to say that females, even if they could, shall do this alone, as in most of the animals and even among primitive men. We have found that better children can be reared in permanent homes with constant mates. We have developed ideas of constancy and chastity. We have developed jealousy. All these modify and soften the old animal sex impulses. Furthermore, our growing sense of fairness has gradually recognized that the man is as responsible for children as the female is; that if he has the sexual gratification he must in honor assume his full share of responsibility; that it is not fair for one man to be required to support the child of another man, nor to impose his child upon another man. In other words, the very advances of humans in personal affection, consideration, duty, fairness, in home-making instincts, in social demands, and in meeting the educational and economic needs of children, have all made it neces-

sary that the home shall be a permanent institution and therefore that mates must be faithful to one another, that lawlessness in sex relations is intolerable and breaks down all the hard-earned spiritual savings and aspirations of the race, which have arisen through sex. Sex has led to the home. And the welfare of the home in turn demands finer and richer sex relations. Nothing can wreck the home more quickly than a perversion and abuse of sex—the very force which has made it.

The sacredness of marriage, then, between one man and one woman is not just the preacher's device. It is the most practical and serviceable biological means yet devised of making a sound home for the proper rearing of children. It is not merely to prevent lawless sex relations, nor is it intended to make a way for unbridled sex indulgence in wedlock. It is a means of bringing mates together in the most intimate, stable, and inspiring relation possible to human beings, of securing their most complete personal development, and of fitting them for the affectionate rearing of children in clean and effective homes.

It is most interesting and encouraging that the growing attractions between mates that lead to love of the highest type also lead to those home conditions that make it possible to produce and rear children to the best possible advantage. The home,

therefore, tends to make more devoted mates, more unselfish parents, and more successful children. It is a sex institution which leads at once toward the finest possible reaches of both individual and social evolution and happiness.

LECTURE III

SEX AND HEALTH

The Real Problem

Sex is a tragically powerful force in our life. It influences our thoughts, our relations, and our conduct as no other quality does. It may make the life of men and women take on immeasurable richness, fineness, and happiness; or it may bring to them the most extreme and degrading disease and misery. It is the source of heightened life or of tragedy, as we ourselves guide it.

In the light of these facts the vital problem before every human being in respect to sex is this: How can I get out of my sex nature and endowment, for myself and those connected with me, the greatest possible health, happiness, and development? The function of sex is to minister to human satisfaction and growth in connection with the propagation of the species and the making of homes. Clearly any sex behavior which mars this development and happiness, or destroys homes, or interferes with proper propagation is unwholesome, *not because laws and conventions say that we must not do such things, but innately and essentially.*

The Positive Relation of Sex to Health

In the preceding lecture I have tried to show how dependent is the normal and proper physical, mental, and temperamental perfection of men and women upon sex development. This sex development may itself be stimulated or retarded. If sex develops abnormally, the whole person will be askew. Anything which either interferes with or over-stimulates normal sex growth in the individual tends to produce abnormal and unwholesome results in personality. This is one of the reasons why modern educators believe that young people should be sanely and wisely taught what *is* normal in sex, and the relation of sex to physical, mental, and moral well-being. It is first, that they may avoid excesses. And excesses may come either through ignorance, or through too much stimulation of sex consciousness. In the long run abnormal and unwholesome sex activity means unhappiness and personal discomfort—to say nothing of its effect upon others. There is no realm in human life where the penalty for departing from the right and for defying nature's laws is more sure, whether we are thinking of the laws of the body or the laws of the spirit.

Health in any aspect, however, is always more than avoiding the wrong thing. So it is in sex.

Our real problem is to find the way to make our sex nature build up those human powers and graces which are its proper product. Nothing less should satisfy us. Indeed, our surest way to avoid excess and disease is to seek to find normal health and growth.

A Normal Sex Phenomenon

When a boy begins to approach sexual maturity, at sixteen years of age or thereabouts, the sex organs increase in size and the testicles produce considerable quantities of sperm cells. Other glands are more or less active, and the result is that the male secretions are gradually stored up in their receptacles. The accumulation of the semen serves reflexly as a stimulus upon the nerve centers, which in response may cause a discharge of the secretion to the outside. This is not likely to take place in the daytime when both nerves and muscles are actively employed; but rather during sleep. A youth of this age is likely to be awakened occasionally by a very excited condition of his sex organs and the escape of the thick, fluid *semen*. This is known as a *seminal emission*. Seminal emissions are often accompanied and caused by voluptuous dreams—as of embracing a girl or even of having sexual intercourse.

There is nothing exceptional or abnormal about

this unless it happens too often. It is nature's way of getting rid of the excess products of the maturing sex apparatus without sexual intercourse, and without injury either to body or spirit. Such emissions may become abnormal and unwholesome in frequency. This is not probable if a young man leads a clean, active, temperate life; avoids lascivious thoughts and scenes; and keeps a normal attitude toward the whole problem. Rich and stimulating foods and drinks, constipation, under-exercise, and over-warm houses and beds may increase the frequency. Failure to keep the parts clean, or a tight foreskin frequently acts in the same way. Most of all, however, direct stimulation of the sex organs by handling them, exciting one's passions by seeing suggestive and vulgar things, or much dwelling upon such ideas will lead to more frequent seminal emissions. With most men dancing, or other close physical contact with women, works in a similar way to increase internal sexual excitement and activity.

If these emissions occur more frequently than once in ten days or fortnightly, it is probable that there is more sexual activity than there should be. With very frequent repetitions a young man should feel free to go to the physical director of the YMCA, to his family physician, or to some other doctor of good standing. There is no disgrace in such a con-

dition. There is no danger that these men will think there is. Never go to physicians who advertise that they treat diseases of men. They are usually quacks and may be very dangerous ones. Their purpose is to frighten and prey upon inexperienced young men. *This is a rule which admits of no argument and no exceptions: when in doubt about sex matters go to the cleanest, best doctor you know. Take no chances on quacks.*

Individual Perversions and Abuses of the Sex Functions

There are several ways in which young men may abuse and mar their sex health and lay up for themselves sure distress and remorse later. Boys are almost certain, as they grow up and begin to feel the sex changes, to be tempted to experiment with their sex organs. Either in this way, or by actual coaching from older boys, they may come to excite the penis by handling, so as to produce a pleasurable sensation and an artificial discharge of semen. This act is known as *masturbation,* or self-abuse.

The fact that it is a disgusting performance is shown by the feeling that a boy has just after finishing the act; also by the feeling which one has for another person when we know he is guilty of the habit. It is not a natural event, as are seminal emissions, and there is no defense for it whatever. To

be sure, it relieves the system of the accumulated semen. But even more it excites and disturbs the whole organism. There are several facts, beside its nastiness, that condemn the practice. It is a wasteful expenditure of vital energy; it is highly exciting and enervating; it makes unduly irritable and excitable both the sex organs and the nerve centers controlling them, leading to increased secretion, to increased seminal emissions, and to increased waste and drain upon the system; it thus interferes with the normal sex development which we all prize. It coarsens the fiber of the individual and blunts him in many of his finer sensibilities. It weakens and may destroy the will of the boy and it fastens itself upon him as a most difficult habit. It may even lead to complete loss of self-control and to mental and moral wreckage.

The habit may be broken, however, as any habit may; and surely any thoughtful young fellow, caught in the meshes of such a habit, must sooner or later realize that evil and only evil can come from it. But even though one can and does stop, one cannot wholly escape the worst penalty of such a practice. This penalty is that such premature and abnormal indulgence of sex passions leaves a permanent mark. These indulgences mar that sense of personal worth and of the beauty and integrity of personality which is so essential to complete hap-

piness and to the feeling of equal partnership in the married life to which we all look forward. One cannot be uncontrolled and bestial in youth and feel comfortable and happy about it when he wants to be the husband of a clean, fine woman. Nature may postpone her penalties until we flatter ourselves that we have been an exception and that she has forgotten our sin; but soon or late she manages to bring the thing home to us, and usually when it is least convenient to pay. Nature has no "statute of limitations."

Healthy Sex Attitudes and Relations in Youth

Masturbation is not the only way in which boys may produce in themselves sad and unhealthy states. To be sure, masturbation makes the whole sex apparatus irritable and the nervous centers unstable. It produces a diseased state of mind. But much the same thing may result from continual thought of voluptuous things, from vulgar stories and talk about sex indulgences, and from indecent and suggestive pictures and shows. Indeed it is even more easy to stimulate and make morbid the whole sex nature from within than it is from without.

It is very easy, and there are many temptations, for a young man to fall into these forms of indulgence. They are sure to arouse his sex desires, they continually poison his mind through memory,

and he comes more and more to think of girls and women in lewd and untrue, not to say ungentlemanly, ways. This is distinctly an unhealthy and diseased state of mind. It is just as true a mark of disease and degeneracy as infected lungs or bodily cancer. This state of disease reacts, of course, in driving the individual toward worse sexual excesses, and these again lead to more degraded mental and moral attitudes. Such a vicious circle is hard to break.

Young men cannot too much insist on preserving their mental health in sex matters, and cannot too fully realize that self-control may be lost or gained in respect to thoughts, ideals, standards, and attitudes as genuinely as in respect to actions; and that diseased habits of mind are as difficult to cure as diseased bodies. Yet pure and healthy minds are even more essential to happiness than are mere bodily health and soundness. To cultivate a state of mind which finds satisfaction only in obscene, sensuous, and voluptuous pictures and ideas is as really self-abuse as masturbation is.

Social Abuses of the Sex Function

It is evident that masturbation is a personal vice. If one practices it he is, at least for the time, ruining no one but himself. On the other hand, sexual intercourse is a social act. It involves another per-

sonality. When an unmarried man makes up his mind to gratify his passion thus, he has only two courses open to him: he may bring about the ruin of some girl with whom he associates, or he may have to do with women who vary in degree of prostitution.

No gentleman, who has any sense of respect for womanhood or who prizes purity in the women of his own home, can bring himself to violate any girl who is trying to live the right sort of life. This is not confined to girls of his own social station. By the generous-minded and chivalrous man, women, whether they have little or great culture, are held as deserving of his utmost protection. And to take advantage of any woman in this way is rightly regarded by him as the act of a low and brutal coward. A real gentleman cannot allow himself privileges with such a girl which he would not welcome on the part of some other man toward his sister or sweetheart.

You can see clearly how your attitude toward women in general will influence your actions here. If your mind has been trained to estimate womanhood by its best and finest specimens, your own right purposes will be fortified. If, however, your mind has been allowed to cherish lewd and impure ideals of women, and is filled and diseased with the falsehood that becomes current in some groups of young

men that there is no such thing as purity, your mental disease makes your control more difficult. This is why the real gentleman is not the product of a few resolutions and a few years. His parents and he himself must insist from the beginning on continued and unrelaxing self-discipline and development in gentility. To develop this sort of manly mastery to its most perfect form is one of the high things that make our life worth living. It is much harder than to give up to lust. Cleanness in men is not due to lack of sex desires, but to positive self-control.

Prostitution and Prostitutes

The other alternative is scarcely more attractive. Yet it may be felt by some young men, who would not bring themselves to the dishonor of violating an innocent girl, that no vital objection can be urged against the gratification of the sex desires with professional whores, or even with girls who have not given themselves over to commercial vice, but who, through occasional intercourse with men, have already ceased to be pure.

In the first place, even a fallen woman is a human being. She has usually been the prey of the lust of men, often because she was mentally subnormal or felt the need of money or of friendship and love. There can be no honor or chivalry in further con-

firming and adding to her delinquency. By so doing one simply becomes partly responsible for the total wreckage of a human being. We owe certain obligations, furthermore, to any human being who is less fortunate than we. It scarcely clears us of blame in robbing a man, to claim that he has already been robbed of most that he had; it is not regarded manly to strike a man already down, or to make more drunken one already tipsy. There is no difference in principle between these examples and using a prostitute for the gratification of our own lust.

In the second place, it is not possible for a young man with any generosity of impulse or refinement of ideals or of personality to engage in this sort of thing with prostitutes and retain the self-respect and human appreciations which he had before. It is only the coarse, base, and sordid who could fail to suffer a moral shock from such a practice, and no amount of clean living afterward can ever remove the sense of the personal disgrace of it. His sense of what is right and sound and beautiful cannot fail to suffer. He never can feel himself the equal of the women of his own family. The more he has risen above the animal, the more true this will be.

But in addition to these more moral features, there are two highly infectious diseases to which

all prostitutes and all men who use them are liable. Sooner or later both women and men who practice promiscuous sex intercourse are almost certain to become infected by either *syphilis* or *gonorrhea*. It is not my purpose here to give statistics concerning these diseases. But you will find by talking to your family physician that they are two of the most common and destructive of human infectious diseases. They are the most outstanding blot upon human life and civilization at present.

Syphilis or Pox

This disease is a systemic one, which may attack any part or organ of the body. It is caused by a microscopic organism and may be communicated by contact, by kissing, from drinking cups, from towels, and the like. It may get into the system through any abrasion or thin place in the skin. Probably in ninety-five per cent or more of the cases, however, it is conveyed through sexual intercourse. It is not surprising, therefore, that once started it has become a most common and disastrous human disease. Syphilis shows itself in three stages —primary, secondary, and tertiary. In the primary stages sores develop at or near the point of infection. Afterward, as the infection works its way into the system, it may show itself in spots over the body. In the third stage deep destruction of

tissues takes place. No disease known to us produces more deep-seated or disastrous results.

If it is taken early in the primary stage, soon after infection, and treated thoroughly and continuously, it is at least curable. That is to say, under these circumstances the disease may not run its course into the destructive third or constitutional stage in which the bony tissues are eaten away, the skin corroded with ulcers, the blood vessels attacked, and the nervous tissues undergo degeneration. But it is at present impossible to promise absolutely to any person infected with the germs of syphilis that he will not convey it to his children, or will not himself develop during these later fatal stages locomotor ataxia, apoplexy, paralysis, and insanity. Those who have had syphilis at any time have a death-rate estimated as being fully fifty per cent higher than that of non-syphilitics of corresponding ages.

Inherited syphilis is extremely common among children of syphilitic parents, and is responsible for disease, imperfections, idiocy, insanity, as well as for many deaths before, at, or after birth. No man can engage in promiscuous sexual intercourse and expect indefinitely to escape syphilis. He cannot contract syphilis and have a secure hope of living a long, comfortable life and of transmitting health to his children.

Gonorrhea or Clap

This is also a germ disease, and is a local infection of membranes and passages rather than a constitutional disease, although it, too, may enter the blood and pass to remote parts of the body. While it may be communicated in other ways—as, for example, from an infected mother to the eyes of children at birth—it is almost wholly a venereal disease. It invades all the membranes of the urinary and sex organs, penetrating even to the bladder and kidneys and up the sperm ducts to the deep recesses of the testes. Because of this fact it is very difficult to be sure that one is completely free from the infection when once the disease penetrates these remote parts. The larger passages near the surface may be freed of evidences of the disease while at the same time the germs are still lurking in the finer inner tubes.

It has long been considered by young men as a disease of no great consequence—often being spoken of as no worse than a cold. It is not as spectacular as syphilis and does not show itself so strongly in the man himself; but, as a matter of fact, it is fiercely contagious and very prevalent; it greatly reduces endurance and working capacity; it is responsible for blindness on the part of a considerable percentage of children born to infected parents; it pro-

duces much of the sterility in barren marriages; and it is responsible for a large percentage of necessary operations upon the internal sexual organs of women. Gonorrhea is for these reasons probably the cause of more distress, unhappiness, and death than even syphilis. While possibly the direct consequences to a young man himself from gonorrhea may not be so dangerous as from syphilis, there always hangs over him the possibility of infecting an innocent wife into chronic invalidism and of his children being blind—even years after he thought he was cured! This is hardly an attractive prospect to one with any remnant of chivalrous instincts. The fact that it is a more serious disease to his wife than it is likely to be to him has great possibilities for remorse. No amount of physical satisfaction from wrong sex life can possibly compensate one for this sort of a conclusion of life within his own family.

The Social Bearing of These Diseases

These two diseases, along with other minor ones, are by their prevalence an approximate, though by no means a complete, measure of sexual impurity among men. The ease with which they are transmitted and the fearful ravages they may inflict upon the innocent wives and children of impure men stamp them not as individual, but as social, diseases.

That is to say, society has some rights and duties in the premises.

Possibly an individual may say that he has a right to determine whether he shall debauch and waste his own life rather than conserve and invest it; though even this may well be open to question. However, this right ceases in the light of the aftermath of disease and distress to other people which follows sexual indulgence. These diseases remove from productive living annually hundreds of thousands of lives, guilty and innocent. It is currently said of the armies on the European battlefields in the first year of the Great War that more men were disabled through sex diseases than through wounds.

Aside from social morals, and simply for the sake of the health of the community, men and women who are suffering from these diseases in their infectious stages are more dangerous to society than people with smallpox or scarlet fever. Some means should be found to make it impossible for such people to spread these plagues, just as has been done in the case of the other diseases. Some time we may become civilized enough to quarantine all such until they die or are cured.

The Alternatives

A young man, driven as all men are toward the pleasure of sexual indulgence, must ask and answer

two questions: First, Am I ready, for the sake of a brief period of keen physical satisfaction, to endanger my own health, to shorten my own span of life, and to store up for myself habits of thought and of life that degrade me in my own eyes and in the opinion of all people who have climbed above the mere animal plane of living? Second, Am I willing to put this self-indulgence as superior to the happiness and welfare of my future wife, whom I shall promise to honor and cherish, to the health and well-being of my posterity, and to the risk of perpetuating and extending in human society some of the most dangerous and unsocial diseases to which man is heir?

These questions contain the choices which a young man must make. It is a plain matter of self-indulgence over against all the interests of all other people and all his own higher interests. There is nothing whatever of truth in the idea that sexual intercourse is necessary for a man's health or development. No competent authority can be found for such a view. On the contrary, all athletes in strict training are required to abstain from all sexual acts. When men start to the North Pole and must develop and conserve their strength and endurance to the last degree, they do not take prostitutes along. When we desire to develop a fine stallion for breeding purposes, we do not allow him to begin service

when he is twelve months or so old. We first allow the hormones which are developing in his testes to get into his system, and to develop the powerful muscles, the fiery spirit, and the splendid stamina which make such an animal so attractive. Maximum development even in a sex way is to be secured by husbanding the sex resources, not by spending them. The whole contrary idea has been worked up by lustful men merely as a poor excuse for vicious living—with no foundation in biology, in common sense, in experience, or in morals.

Probably with the progress of science the time will come when these diseases may be either prevented or completely cured. Of course this would be a great boon to the race; but it would not really touch the problems of sex. We men shall still have to determine whether we will use sex rightly and gain all the high happiness and development that it may bring, or whether we will brutishly abuse it, and lose the really human part of its gift to us. The lower, sensual life of sex has its pleasures. It would be foolish to deny or ignore the fact. But the pleasure is *self-limited*. That is to say, it wanes with its very use. It short-circuits itself. In addition, it prevents the higher happiness that comes when sex is conceived as above the plane of the body merely.

One may live his sex life on this keenly gratify-

ing sensuous plane, grossly and without control. Or by self-control he may also fit himself to enjoy his life with his wife and his women friends on the mental and spiritual levels of sex. *But he cannot do both.* He cannot live the gross and uncontrolled life and have any hope of enriching his life with the charm, love, appreciation, devotion, companionship, and loyalty of a pure woman. He automatically unfits himself for the intimate comradeship in which the body, emotions, intellect, temperament, aspirations, and ambitions of the man and woman match and supplement one another for the happiness and self-realization of both. He has cashed in his sex assets on the lowest possible plane. In direct proportion as he becomes capable of these higher enjoyments of his sex endowment will he realize the grossness of his inferiority to the woman of his choice, and fail of the maximum happiness which might have been his.

LECTURE IV

SEX AND PERSONALITY

The Meaning and Nature of Personality

The term personality may seem a bit hazy. It is not easy to define, and yet every one of us understands in most part what we mean by it. It is that part of one which really makes up *himself*. We do not inherit it. We inherit only the foundations and possibilities—or the raw materials, so to speak. We build it up from these by our own lives and experiences. Our personality now is not merely the present self, therefore; it is the most essential part of our past selves. It is not an accident. It is not predetermined. It is founded, as I have said, on the physical, mental, instinctive, and emotional qualities that come to us by birth. But *now* it consists also of what we know and our power of knowing; of our likes and dislikes; of our desires and appetites; of our satisfactions and hopes; of our experiences and habits and memories; of our standards and purposes; of our ideals and attitudes. Most of all, it includes our power of bringing together all these

things into sound, harmonious, controlled, and righteous choices and decisions. We have been building these throughout our whole lives. Personality is a great total. It is the whole spirit of us. To those of us who believe that this universe is more than an accident and is full of purpose and meaning, this personality of ours points to the personality of God. This is what stamps us as like him. Personality is the biggest thing in the universe, so far as we can see it. It alone gives point to the universe. Without it a universe like the one in which we live would be a stupid failure.

Personality is that which you admire in your friend and hate in an enemy, or love in your mother or sweetheart. It is the part of you which enjoys and suffers and sacrifices and chooses. It alone of you registers the results of all you have ever thought or done. It is the only possible permanent thing about you. It is that which marks your life and yourself a success or a failure. It is what Jesus was talking about when he asked, "What is a man profited if he gain the whole world and lose or forfeit his own self?"

The Possibilities—Upbuilding and Destructive

You must realize from what has been said already that this personality of man is very largely molded and developed by his sex nature and by the

attitude which he himself takes toward his sex impulses. At its best, sex may guide one into the highest and most permanent satisfactions which life holds concerning such things as personal self-control, poise, development; the social relations of friendship, marriage, and parenthood; and one's own moral and spiritual approval, without which no lasting happiness is possible. On the other hand, if one's attitude toward sex is unsound and uncontrolled it may lead, by way of intense temporary enjoyment, into the prostitution of all that makes personality generous, strong, and admirable; it may destroy our sense of balance, of justice, and of perspective, all of which make for beauty and appreciation in life; it may lead to the loss of self-respect, which is recognized as being the surest sign of personal disintegration.

It is because the sex impulse and nature are so fundamental, so intense, so influential in molding right character that they are also capable, if perverted, of poisoning all the finer springs of character.

The Role of Impulses and Appetites

All our impulses are natural. They are born with us. They have important values and purposes in life. They have tremendous influence upon conduct and all the aspects of personality. They are really

the driving power of life. The impulse to eat when hungry, to drink when thirsty, to seek possessions, to learn, to wander, to assert ourselves, to compete, to fight, to be afraid, to seek entertainment, and to be angry are a few examples. The sex impulse or appetite is on the same plane with these. It is in itself no better and no worse. There is nothing intrinsically wrong with any of them. They have come to us in the long animal evolution.

The reproductive and sex impulses are about as old as life itself. In many of the animals just below man the attraction of mates for one another, the services they render to one another, and the care they give to their offspring because they are thus bound together, all make life more rich and more successful. In the birds and mammals there are many cases in which the instincts and habits that cluster about sex have helped profoundly to preserve them in their struggle for existence and to give them their place at the head of all the life on the earth. They have made more of sex than have any other organisms, and sex has in turn made more of them.

The First Effect of Consciousness upon Impulses

In these animals there is ordinarily no over-indulgence or perversion of the sex appetite to an injurious degree. They merely gratify this impulse

whenever it becomes strong enough to demand satisfaction and the opportunity offers. These types of animals do not have the human form of consciousness whereby they can remember past indulgences, anticipate future ones, and thus by these mental pictures increase the power of the present appetite. There is no moral quality in any of their indulgences.

When we humans first became human, all these impulses were already strong enough to do all that nature needed them to do, without such consciousness. The sex impulse was strong enough to insure the propagation of the species. When consciousness, with memory and imagination, got in its work the driving power of all our appetites was made stronger than it needed to be. Similarly, consciousness made the satisfactions that accompany our indulgences more keen and more likely to be remembered and treasured.

Because consciousness plays about appetite for food, for example, we prepare tempting foods and incite ourselves to eat and drink more than we actually need—more than is good for us. And so with all other pleasure-giving impulses. They get an artificial strength because we have this human power to imagine and remember. The lower animals, if left to themselves, do not abuse digestion as we do. In all our desires, including sex, con-

sciousness drives us powerfully toward over-indulgence. No animal lives the brutish life that is lived by the man who considers only his appetites!

The Second Effect of Consciousness

If this were the whole story we might justly feel that evolution had played us a scurvy trick in giving us this grade of consciousness. But the same consciousness also enables us to connect consequences of past actions with the actions themselves, and thus to measure effects in terms of their causes. It makes desire and satisfaction more keen; but it also makes us able to feel more acutely the satiety, the reaction, and the distress that come from over-indulgence, and to raise questions as to the wisdom and satisfactoriness of our conduct as a whole. It makes us enjoy more keenly; but it makes us see also that these joys are short-lived and may carry in their train much more distress to ourselves and to others than they are worth. It makes immediate joys more acute, but it also gives us internal esthetic ideals to measure them by. If memory and imagination strengthen impulses, our consciousness also brings all the experience of the past and the purpose of the future to help us to control them and to use them to the best advantage. It shows us that there is much more in conduct than mere present gratification.

It is evident that this situation is the biological foundation of morals, of character, of all real human attainment. There could be no moral meaning to conduct until this kind of a choice was possible to human beings. Only one course is open to the animal which is driven by desire and has the chance to indulge it. There are two courses open to us. This makes real choice possible. Choice is the very heart of morals and of personality. That character which cannot, in the face of two alternatives, choose what is best is not sound character. It makes no difference how fine is one's theory of life —if one cannot choose the course which in the light of the whole situation is recognized as the right and best course, the character is wrong and immoral. God has been working a long time in nature to give us this position of choice. It assures us that we are going still higher, as we master the steps of right choices.

The first effect of consciousness, then, upon the sex nature is to make it more powerful and dominant. The second effect is to bring about higher restraints that make choice necessary and inspire us to control and use sex for higher ends. These two effects working together are a wonderful combination for the development of man, which makes it possible to buy higher satisfactions by denying ourselves the lower. Always this is the only way

to reach the higher joys. This is the road of the evolution of the spirit.

What, Then, Shall We Do About These Impulses?

Clearly it is not the impulse itself that makes for wrong when we pervert our animal tendencies. It is rather the attitude of the individual toward the impulse, and the final choices he makes, which are right or wrong. Whether we are thinking of eating or sex-indulgence or any other appetite, man cannot, after coming into this conscious state, live any more on the merely animal plane of indulgence. If he follows appetite as the animal does, he will go too far. His imagination drives him on. Impelled by conscious longing, he will either plunge below the animal plane and put the brutes to shame by his over-indulgence; or he will control his appetites, not in the interest of the moment but in the interest of all life, so far as he is able to appreciate it. Thus he will live above the animal plane. This is the evolution of life—to buy the higher joys and satisfactions by sacrificing the lower. The one thing he cannot do is to continue to live an unmoral animal life. He will improve and become really human, or he will degenerate.

The more perfectly he can imagine for himself and appreciate the continued effects of indulgence on the one hand and of control on the other, the

more likely he is to make his choices wise and restrained. This is the point at which one's parents and older acquaintances can be of most help to one. Their observation and experience and vision can reenforce ours and enable us, better than we can do alone, to sense the later rewards and satisfactions that come from self-control, as well as the discomforts that come in later life from giving one's self up to sensual indulgence. We greatly need that help. This is just what all education means. Fine, clean literature—biography, history, fiction, and poetry—aids us all. This is the sole purpose of this little series of talks to young men. Only as your mind opens and responds can it have any real value to you.

This may all seem somewhat theoretical and remote to you; but in reality nothing is nearer to your welfare throughout the whole of your life than the sex decisions that you form during your youth and young manhood. There are only two attitudes you can take toward these imperious, over-strengthened appetites. All of us want to make them yield the most permanent happiness and good to us. We can use them for intense sensuous enjoyment for brief periods at the expense of other people and of our own personality; but this route, as has been said, is distinctly self-limited. That is, it prevents any higher enjoyment, and ultimately destroys its own.

Or, on the other hand, we may control these impulses in the light of the best sanctions of the best men and women and of our own enlightened nature, postpone the use of the impulse, and build up around our sense of beauty and of right a life of sanity and satisfaction, which increases at every step. You can have either of these sex lives. But it is tragically true that you cannot have both! You cannot lead an unrestrained sex life and later enter on a level equality with a pure girl upon your married life, any more than you can spend your income day by day and expect to enjoy its support later as a bank account.

It is possible for the man who restrains his sex desires and lives a perfectly chaste life to approach the girl of his choice as a conscious equal and propose to her a perfectly honorable, square partnership of happiness and mutual consideration throughout life. But no other kind of man can do that. If you can do this, that will be the finest moment of your life. It will repay you for every sacrifice you have made; and it is only the beginning of the happiness such a marriage may mean. If, on the other hand, you cannot do this and are an honorable man, the moment when you offer the substitute for such a partnership will be the most remorseful moment of your life, and you will never escape the feeling that you are an inferior and a

cheat—that your life lacks its most intimate and vital factor for the making of permanent happiness.

Relation of Personality to the Problem

Only a part of the truth is told when we say that our whole personality is profoundly influenced by sex. This personality which we have built up through the whole of life is going to determine how we will solve all our personal sex choices. The attitude we have been taking toward all our desires in the past enters into this personality. If we have taken the attitude that we must gratify every appetite and whim; if we regard as irksome all that would cause us to deny ourselves a present gratification; if we have cultivated the feeling that the rights of other people should give way when they conflict with our pleasure, then there will be little disposition to fight and control our sex desires. If, on the contrary, one prizes worthy personality and self-mastery in himself and others; if he can realize that more actual happiness and satisfaction, as well as more growth, can come to one by sacrificing immediate enjoyment for the sake of higher ones further away, the choice of self-control and cleanness becomes very much more satisfying and hence more certain.

There is nothing in all our human world that taxes and develops or destroys personality as do sex

situations and choices. There is no triumph of character so stupendous and no failure so disintegrating as those connected with sex.

There is no short cut to the right solution of these sex situations and to the firm establishment of one's character in the right. No artificial rules or resolutions will do it. Only character, built up of the sanest, sturdiest elements, is equal to the task. This personality must be fortified by a sense of honor, by chivalry, by consideration for women because they are the mothers of the race, by pride of character that can stand up, by determination to win and deserve the respect of others, by desire to build up for oneself a pure home with a clean wife and healthy children. Every man of us can have these qualities, and be finer and happier through having them. A man with these as a part of his personality can resist the urge of sex and be as pure as a woman. And it takes very much more of a man to lead a sexually clean life than to live a base one.

One cannot trust himself, either, to fight this matter out anew with each temptation. Some things must be fought out once for all and become a permanent part of one's sure defenses and inspiration. One must know and accept deliberately the fineness of the meaning of sex at its best and the disasters of it at its worst; he must make permanent his desire and determination for right and honor-

able sex relations; he must crystallize unchangeably his ideals of sex purity; he must confirm his habits of clean thinking and planning, his purpose of conserving and developing his highest powers, and his determination to win the race. If these general attitudes are settled, it is much easier to master each separate temptation when it comes. All this and more, is what personality means. And its development is possible to every normal young man.

Just What Sort of an Immorality Is Illicit Sex Intercourse?

The kind of a fight any one of us will put up against any vice depends upon our estimate of its seriousness. Therefore every one of us must make up his mind just how much of a sin illicit sex indulgence is. We have commandments against lying, stealing, adultery, and murder. Are they of equal meaning? Is wrong sex indulgence more like petty larceny or murder? The only possible way in which a thing like this can be measured is to make it universal. Anything of this kind which we allow to ourselves we must allow freely to all other human beings. We can give no reason for promiscuous sex indulgence on our own part that cannot be claimed with equal justice by every other person in the world. What would be the effect if nobody were pure; if everybody followed unre-

strainedly the natural sex impulse? Certainly all our social confidence, all homes, and all life and organization based on the home would be destroyed. Sex has made the home. Unrestrained sex life would destroy it utterly. Probably propagation itself would be seriously impaired, and surely general moral and cultural disintegration would follow. It would certainly be much the same as murder, or worse, so far as vital, practical, human results are concerned—and not merely the murder of individuals, but of society itself.

Again test the matter out by applying it to the women who are, or will be, nearest to you—your mother, sister, sweetheart or wife, and daughter. Would you prefer to see them dead rather than violated and dishonored? Would you die to save the virtue and honor of these? The question answers itself. If you are worthy of being held as the son, brother, husband, or father of these women, you cannot engage in impure sex relations without an offense which is at least the equal of murder as measured by every generous impulse of your nature. Socially it has very much more degrading results than murder.

Young men do not like to confront this aspect of the question. They prefer to think of their sexual degradations as merely minor improprieties or indiscretions, which only need to be forgotten

to be blotted out. Unless one is a personal, moral, and social scrub he must apply to himself the same standards which he treasures for these women dearest to him—the standards of thoroughbreds.

What Should Be the Personal Sex Standards of Young Men?

As we have been coming up from our animal condition the males, because of their greater strength and greater sex passions, have largely determined sex standards, at least in the earlier stages of human development. The result has been to demand of our mothers, sisters, wives, and daughters a standard of complete sexual abstinence and to allow ourselves the privilege of at least occasional impurity. In other words, there has arisen a "double standard" of sex morals, supported by some men.

We have seen that sex indulgence is not necessary for the physical or mental health of either men or women. Furthermore, no real gentleman, when he once thinks his way through the problem, will feel that impurity in men is either honorable or just—to say nothing of the call of chivalry. Whatever is right or sound ought to become the standard of both sexes alike. We cannot continue to deny to women the sex privileges which men practice. Whose, then, shall be the accepted standard? Shall women assume the freedom some men claim for

themselves? Or shall men be submitted to the same restraint to which women are expected to submit?

We cannot answer this question from our desires and appetites alone. We must answer it on the basis of its effect upon marriage, upon the trust and confidence of future husbands and wives, upon the permanence and fineness of the resulting home as a place to raise pure children and to develop to the best advantage all the personalities in it. This, indeed, is the purpose of sex: to make homes and to insure, so far as possible, not merely mating and reproduction, but the highest success, happiness, and human development of father, mother, and children. You owe your present happiness and advantages to such home conceptions. You can easily figure out for yourself what kind of marital and parental relations would be possible—in other words what kind of homes would exist—if both men and women practiced the degree of sex indulgence claimed by many men.

Human beings have in their long history experimented freely with all sorts of sex relations. The only device that seems to offer any permanence in mating, to exalt marriage, to give equal responsibility in the care of children, to conserve the home, and to promise the building up of the sentiments of love and devotion which make life worth while is a standard of equal and complete chastity and con-

tinence for men and women before marriage and perfect faithfulness after marriage.

In preparation for this, the only ideal which an honorable young man can allow himself is one of entire restraint from self-indulgence. He must allow himself no exception. He must come to take the same pride in his self-control which a woman takes in her poise and chastity. It is out of this restraint and pride that the monogamous marriage, the home, and marital happiness come. No man can hold high ideals of love and parenthood and engage in illicit sex relations.

Continent life, then, for men is the only life that is fair to women; it leads to the highest happiness possible to human mates; it furnishes the best standards of parenthood; and it is the most stabilizing solution of the problem, yet thought out for society in general.

Some Corollaries of These Standards

If a man has made up his mind that he is going to be clean and chaste—and he must make up his mind in advance if he hopes to win—it follows that he must protect himself from unnecessary temptations. For example, he cannot afford to dally with situations and influences that excite the sex impulses to the danger-point. This does not at all mean that one should cut himself off from the fullest comrade-

ship and companionship with young women. There is nothing finer and more wholesome in life than this. But associating with girls of doubtful or loose character, frequenting immoral shows, taking liberties with the bodies of girls—so-called "spooning" —are all sure to arouse sex passions and to make it difficult to maintain one's control. A man cannot solve these problems in the light of his desires and pleasure. They must be met in the spirit of his chivalry for women and of his high total purpose. From the positive side one can strengthen one's fight by maintaining sound health, by living an active physical life, by filling one's mental and emotional life with worthy interests, by encouraging ambitions for the future that tax all one's powers, and by full use of one's best social, esthetic, moral, and religious ideals and convictions.

Sex and Marriage

There are two equally unsound and superficial views about sex indulgence after marriage. Many young men think that a life of unlimited indulgence is the just and natural reward for continence before marriage. On the other extreme there are foolishly prudish people who claim that there should even in married life be intercourse only when children are desired.

As a matter of fact, the sex relation between hus-

band and wife may be so abused by the husband that marriage becomes only a kind of legalized prostitution. Such bestiality on the part of a man kills all the higher and finer possibilities and destroys any chance of a real home. On the other hand, it is equally true that the sexual relation, when practiced with the consideration, sympathy, and devotion which are possible in marriage, has spiritual values far beyond the mere producing of children. It becomes a kind of sacrament, which develops an atmosphere of sympathy and affection in which children may be safely born and reared.

Under such circumstances any true man will gladly exercise restraint when there is any reason —and there will often be reasons—why he should not indulge. He will do so for the sake of his love and consideration for his wife. He will grow finer and happier by his restraint, exactly as he may grow finer by spiritualizing the sex act itself.

Furthermore, aside from the wife's comfort altogether, there are exactly the same physical and mental and spiritual reasons for a married man as for an unmarried man not to be an uncontrolled sexual brute.

The Highest Satisfactions of Sex

If you have accepted what I have been trying to say, you will be ready to agree with me that the

highest contributions which sex may make to our lives are not mere satisfactions of passion, intense and keen as these are. The greatest, most complete happiness that a man's sex can bring him comes in what has been called the "spiritualization" or "sublimation" of sex. By this we mean those more unselfish kinds of satisfaction that are inspired by sex and grow out of it for those who succeed in using it for the development of personality rather than for immediate and sensual gratification. These by-products could not come to human beings who had no sense of sex; nor can they come to those who look at it merely as a means of lustful enjoyment. They are by-products of passion; but they rise only when passion is not the object of life and when we sacrifice some lower satisfaction for a higher. It is quite similar to the satisfaction we get from eating. The most satisfying and happy meal you ever ate is not likely to be one in which you were alone and indulged merely in the taste of food. In all probability your sweetheart was on the other side of the table and you have not to this day any idea of what you ate. You could not have had the higher pleasure of the companionship, if you had given all your thought to the animal pleasure of eating.

We can see how wonderfully true this is in respect to sex from the experience of most normal young men. Whenever a generous-minded fellow

of eighteen or twenty falls in love with a girl it makes a new man of him. He doesn't think of his sweetheart as a means of gratifying his passion. His feeling for her, on the contrary, ennobles his whole attitude. In his own thought he protects her from unworthy touch, even of himself. His sex now means chivalry, protection, devotion, sacrifice, the finest use of himself he can make. His idealism for her gives all women a claim on his manliness. He is never so much his very best self as under these conditions—nor are his satisfaction and happiness ever so complete. No sensual indulgence can ever compare with it in satisfaction. This may be the permanent state of the pure man when married. This is the normal sex meaning, and it is tremendously bigger than bodily intercourse.

Because of just this natural power to sublimate our sex impulses and states, sex is able to give rise to the highest and most humane aspects of our social life. Courtship, marriage, home, love of every sort —first of mates, then of parents for children, of kindred, of mankind at large—and even our best approach to God Himself as universal Father have grown out of the fact of sex and its after-effects in us. Most of our moral and spiritual aspirations and ideals, our religious impulses, and our esthetic nature as illustrated in literature and other arts, have their foundation in sex.

A man may dissipate in impure indulgence the superb individual sexual inheritance which he gets from the race and thus cut himself off from these higher possibilities; or he may control, guide, and sublimate his sex qualities for these better, more permanent things. He cannot do both; and he cannot drift into the best. It requires knowledge and purpose and fight. And it is about the fight that the real manhood grows.

Democracy and Sex

In the last few years an old word has come into our life with a new meaning. Our wonderful President, during this trying period of the World War, has brought our minds anew to an understanding that democracy is not a form of government merely, or of political relationship. We have come to know that it means nothing unless it is a part of the spirit of man himself. In answer to the President's leadership, millions of our men have offered their lives as soldiers, and millions more both of men and women have devoted themselves to service, in order that democracy shall have a chance in the earth. And what is this thing that we are ready to die for and live for? Isn't it just this: that no nation or no man anywhere shall be free to exploit for his own gratification any other nation or any other human being? Does it not

mean that all of us shall cooperate in service, to the end that each of us shall reach his own best development—not for the sake of a super-state but for humanity? This, it seems to me, is the thing that the fine young life of our nation was ready to pour itself out for. And now that the War has been won by the free peoples, does it not follow that we who have the advantages of a high-school and college education should lead in making this high democratic spirit rule in the life of our people?

Now what has a reborn and renewed spirit of democracy to do with sex? Isn't it again just this: that no one of us shall be willing to exploit another human being for our own satisfaction? Is the man who lures and uses a girl for his own gratification and her shame, or who further confirms a prostitute in her degradation of personality, any different in spirit from the Potsdam gang who dishonored a people for self-aggrandizement? Is it any more autocratic to cherish a dominating lust for power than a dominating lust for self-indulgence? Democracy that does not reach all the dominating passions, that would exploit others, is not the real thing. It is not the democracy of generous youth who are coming to manhood in the wake of a war which has been fought that the weak may not be abused by the strong!

Furthermore, democracy means that what I claim

for myself I must allow to every other person. Democracy makes general our individual conduct. No one of us has sex rights that are not equally right for all others—including our own dearest women—our mothers, sisters, daughters, and wives. In the democratic spirit we cannot ask of other women concessions that we would not freely approve for other men in relation to our women. It may be that real human democracy is foolish and impossible. But I do not believe it; and I am sure you do not. We have come too far along in our evolution, too far in restraining the brute within us, too far in trying out the cooperative spirit, too far in getting our highest and finest joys through a hearty sharing of life, to go back to grossness and self-indulgence at the expense of others. We must go on; and such men as you must accept your place of leadership in the new democracy of humanity. No greater call has ever come to human beings in all the wonderful life of our race, and there is no part of this call more holy or more urgent than the call for democracy of sex cleanness and control.

Religion and Sex Behavior

One does not have to be a Christian to appreciate the necessity of a clean sex life. Nor is this sort of a life binding merely upon a religious person. The biological, hygienic, social, and moral elements

of sex furnish abundant reasons for the necessity of making right choices, if there were no such thing as Christianity. And yet it is certainly true that a man who believes that evolution has gone too far upward in human beings to have come about by chance; who realizes that our greatest triumphs and progress have come through denying our animal natures and by guiding our actions by unselfishness and devotion to others; who senses that this universe is an orderly one and that people always suffer when they break the right laws of behavior—whether physical, mental, social, or spiritual; who believes that the individual is responsible to the universe for the best life that he can give—any such person has an aid in controlling impulses and in ordering action which may be of the greatest worth in his conflict. Such a person, whether he realizes it or not, is religious. Religion is a genuine, vital, and effective aid in right behavior.

If one can admire the view of life which Jesus taught and lived and can accept His thought of self-control and unselfish consideration and service to mankind as the only way given among men "whereby we must be saved," he has for his support in sex guidance not merely the most deeply spiritual, but the most consistent religious motive yet proposed from the point of view of both psychology and philosophy.

Conclusion

In what I have written in these four addresses to young men I have no thought that it is an easy thing for a vigorous, red-blooded young man to keep himself clean. I know quite well, and you are beginning to know, that there is a tremendous struggle. I am merely assuring you that the struggle can be successful, that the winning is one of the most worth-while things you will ever do, and that your most satisfying growth will come in winning the fight.

Winning in this fight for mastery of your sex life includes, of course, that you will do what is necessary to keep your own body, mind, and attitudes healthy; that, as every generous and chivalrous man must, you will cherish pure women and help reclaim unfortunate ones; that you will bring to your own wife and children the fullest cleanness and inspiration to right sex ideals; and that you will dedicate yourself to the enterprise of winning mankind still further from animalism and social vice to purity and the happiness of sex control and guidance.

Is it not a reassuring fact and an omen of success that the very processes going on in your body which give you your manly sex longings and passions are at the same time giving you also the generous-minded chivalry which makes you ready to

protect womanhood, developing the social sense that calls for honor and justice to your kind, and inspiring the idealism that makes you sense the profound value of personality as greater than any other thing on earth? It is more than an accident that the same adolescent impulses which drive you toward lust produce in you those fine sublimations that tend both to control lust and to lead on to the greatest joys that humans know. Trust yourself unreservedly to these your best impulses and, through love, become a leader in the refining evolution of your kind.

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